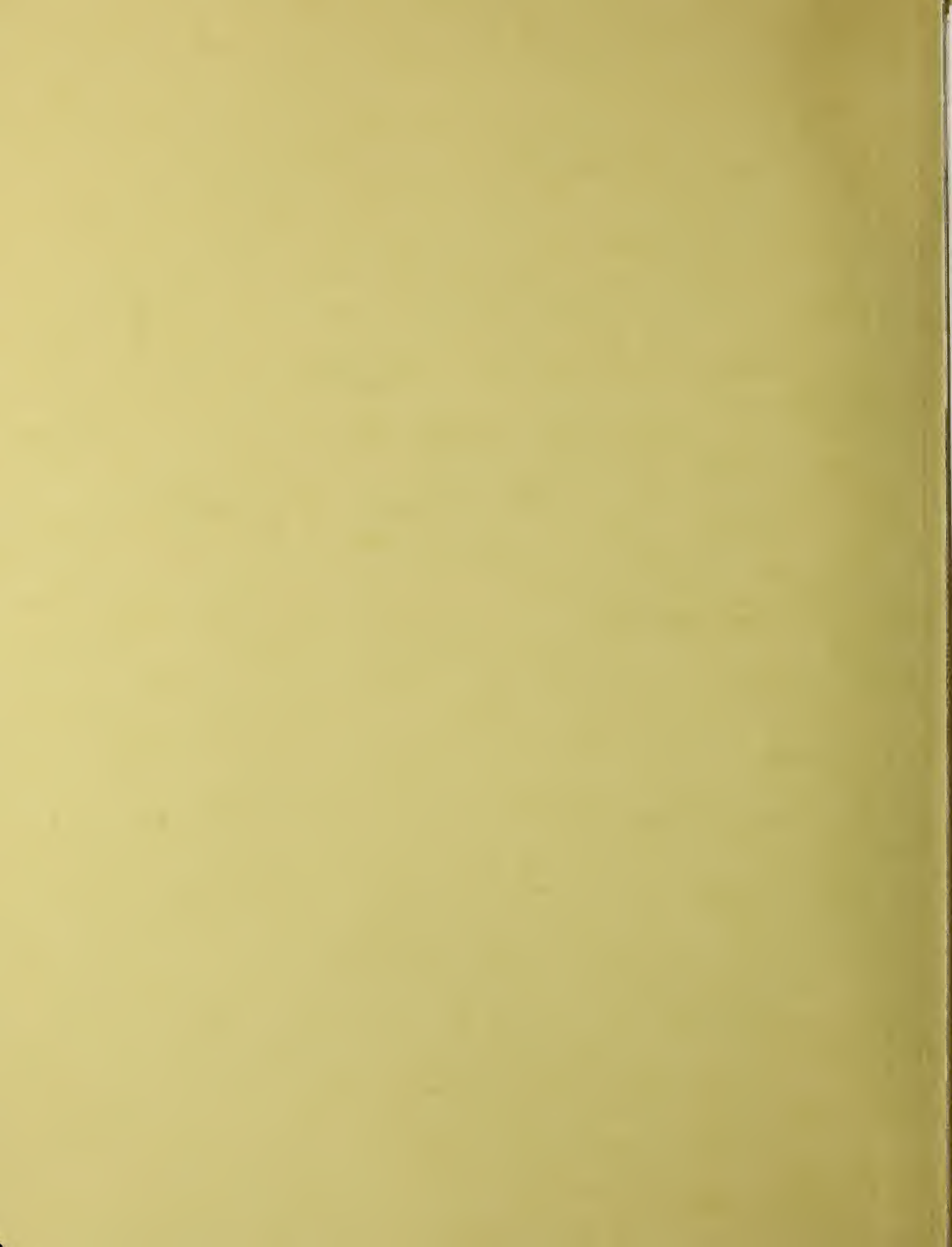


INDIANA
PIGEON CREEK
CHURCH

DRAWER 11A

PIGEON CREEK HOME

71.2009.085 05089



Indiana Pigeon Creek

Church

Excerpts from newspapers and other sources

From the files of the
Lincoln Financial Foundation Collection

THE PRIMITIVE BAPTIST

Established January 1, 1886, by Elder S. F. Cayce

Published Semi-monthly in the Interest of the Old School Baptists

VOL. XXXVIII.

Fordyce, Arkansas, August 15, 1923

No. 16

ABRAHAM LINCOLN A PRIMITIVE BAPTIST IN PRINCIPLE.

Some New Facts About Lincoln's Parents.

By Thos. McGregor, Asst. Atty. Gen. of Ky.

The parents of Abraham Lincoln deserve a fairer estimate than has been allotted to them by most biographers of Lincoln; and the story as told by the records that are still to be found in the archives of Little Pigeon Baptist Church, near Lincoln City, Spencer County, Indiana, of the devotion paid by the parents of Lincoln to Him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give to them their true estimate. In fact they were well to do pioneers of their day; of sturdy, ancestral stock, owned a farm, domestic animals, tools and a family Bible, neighborly, sacrificing and active church-going members. Generally it has not been known that any of Lincoln's family were church members, and especially outside of Pigeon Creek Church were their religious views unknown. Until very recently the church itself, as composed today, did not even know that its records contained information that long ago would have set at rest many conflicting views, as well as supplied the missing link in the true history of the Lincoln family. By far the most important recent discovery of Lincoln records has been the old book of Pigeon Creek Church, its well preserved condition testifying to the excellency of the turkey-

ligion of Lincoln's parents, but gives us the best insight found to his own religious views.

Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head, but shortly afterwards they united with one of the churches of the Licking-Locust Association of Regular Baptists in Kentucky, and when Nancy Lincoln died in Indiana, Abraham, by his own efforts, had their Kentucky pastor, Elder David Elkins, to come to their wilderness home and preach his mother's funeral. After Thomas Lincoln had married Sally Bush Johnson, he sent back to his Kentucky church and obtained his letter of fellowship, and as the minutes on June 1, 1823, show that he united with the Pigeon Creek church, by this letter, and his wife by experience. From that date until they moved to Illinois in 1830, their names appear frequently in the minutes of the church proceedings, Thomas being one of the pillars of the church, acting as Moderator, on committees to investigate the conduct of the brethren and sisters, and messenger to associations, bearing the letter of Pigeon Creek to her sister churches. The authenticity of this record is found on its title page as follows:

"Book for the purpose of recording the Business of the Church of Christ constituted by the Regular Baptists at Pigeon Creek."

The organization of this church follows on the second page:

"Saturday, June 8, 1816, the Baptist

6. We believe the righteous will persevere through grace to glory and none of them shall fail away.

7. We believe in a general resurrection of the just and unjust and the joys of the righteous and the punishment of the wicked eternal.

7. We believe that good works follow after justification.

8. We believe that baptism and the Lord's supper are ordinances of Jesus Christ and that true believers are only proper subjects and the only proper mode of baptism is immersion.

9. We believe the washing of feet is a command to be complied with when opportunity serves.

10. We believe it is our duty severally to report the Lord's table and that we ought to administer the Lord's supper at least twice a year.

11. We believe that no minister ought to preach the Gospel that is not called and sent of God, and they are to be proved, not by hiring them, and we allow of none to preach amongst us but such as are well recommended and that we ought to contribute to him who faithfully labors amongst us in word and doctrine according to our several abilities of our temporal things."

The historical minute which records the affiliation of Thomas Lincoln and his wife with this little pioneer church of God, attesting the fact that the boy Abraham was reared in a home, though rude and humble,

THE BOONVILLE ENQUIRER

W. B. CARLETON, PUBLISHER

ESTABLISHED 1850

BOONVILLE, IND.

August 10th. 1936

Mr. Louis A. Warren, Director,
Lincoln Life Foundation,
Fort Wayne, Indiana.

Dear Mr. Warren--We are in receipt of your kind favor of the 7th. Inst. inclosing a copy of the Lincoln Lore of December 8, 1930. It is very kind of you to permit us to use any or all of this copy of the bulletin and this we will do at some future date, or as soon as we are though running the annual budgets. In regard to Rev. M. F. France, the writer will make some inquiry and see if we can not locate him.

The minutes of Old Pigeon Church for years were in possession of Louis Varner of this city, now dead. My impression is that the widow is still living and we expect to look her up in a few days for we are told she knows something of the grave of a Revolutionary soldier in the Old Pigeon cemetery and it is the desire of the Press Club to locate this grave and have a marker erected over the same.

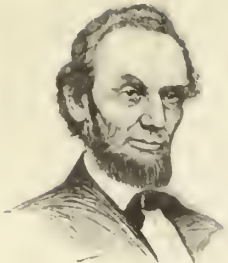
The writer from boyhood has been interested in Lincoln and we have read more about Lincoln than any other man in history. He was born in Spencer county, a few miles ~~south~~ south of Lincoln City. We will write you as soon as we have located Mrs. Varner and see if she still has the minutes of Old Pigeon church. Also you will hear from us concerning Rev. France. Thanking you for your kind co-operation and with best wishes, we are,

Very cordially yours,

W. B. Carleton, Editor
Boonville Enquirer.

W. B. Carleton

Given church



"His name indicates its character"

THE LINCOLN NATIONAL LIFE INSURANCE COMPANY FORT WAYNE INDIANA

August 29, 1929

*Returned to Foundation
General files*

LINCOLN
HISTORICAL RESEARCH FOUNDATION
LOUIS A. WARREN, DIRECTOR

RESEARCH BUREAU
INTERPRETS THE LIFE OF LINCOLN AS RE-
VEALED IN AUTHORIZED PUBLIC RECORDS
AND ORIGINAL MANUSCRIPTS.

PUBLICATION BUREAU
PREPARES HISTORICAL DATA FOR RELEASE
IN BOOKS, PAMPHLETS, AND MAGAZINES.

INFORMATION BUREAU
COMPILES AND INDEXES ALL AVAILABLE IN-
FORMATION BEARING ON THE SUBJECT
OF LINCOLNIANA.

EXHIBIT BUREAU
COLLECTS PORTRAITS OF LINCOLN, CURIOS,
MEDALS, SOUVENIRS, ETC. FOR PUBLIC
DISPLAY.

SPEAKERS BUREAU
PROVIDES SPEAKERS FOR MEETINGS OF
CIVIC CLUBS, SCHOOL GROUPS, CHURCH
ORGANIZATIONS, ETC.

EDUCATIONAL BUREAU
PROMOTES CONTESTS, ARRANGES PRO-
GRAMS, AND STIMULATES AN INTEREST IN
THE STUDY OF LINCOLN'S LIFE.

MEMORIAL BUREAU
MARKS SITES OF HISTORICAL SIGNIFICANCE
ASSOCIATED WITH LINCOLN, AND EMPHA-
SIZES ANNIVERSARY OCCASIONS.

Rev. M. F. France

My dear Mr. France:

Several years ago I was in Boonville, Indiana, and while there learned that you had a small account book which was once used in the Pidgeon Creek Church where the Lincoln family attended.

If you still have this book and care to dispose of it, we would be able to give you a very attractive price for it.

If you do not care to sell it, I should like very much to learn something of its contents as I am preparing a history of the Lincoln family in Indiana.

If it is not now in your possession, could you advise me where I would be liable to find it?

Of course, I do not refer to the regular church record book of the Pidgeon Creek Church which is in the hands of Mr. Vawter at Boonville.

Hoping to hear from you soon, I am

Respectfully yours,

Louis A. Warren Director
Lincoln Historical Research Foundation

LAW:LH

LINCOLN LORE

Bulletin of the Lincoln National Life Foundation - - - - Dr. Louis A. Warren, Editor
Published each week by The Lincoln National Life Insurance Company, Fort Wayne, Indiana

Number 661

FORT WAYNE, INDIANA

December 8, 1941

PIGEON CREEK CHURCH

In placing special emphasis upon the 125th Anniversary of Indiana's Statehood which occurs on December 11, of this week, and in calling special attention to another anniversary, the coming of the Lincolns to Indiana about the same time the State came into the Union, one is apt to overlook still a third anniversary which is of special significance in attempting to study the religious background of Abraham Lincoln.

It was 125 years ago in the year 1816 on June 8, to be exact, that the Pigeon Creek Baptist Church was constituted in the community where Abraham Lincoln grew to manhood. Inasmuch as the church exerted a major influence in all community life in pioneer days, this institution, with the possible exception of the log cabin school, possibly contributed as much to the intellectual, religious and social development of Lincoln as any other organized group with which he came in contact.

It is evident from the title page of the old Pigeon Church record book which is still extant, that this particular group was associated with what was known as the Regular Baptists. This excerpt is taken from the title page: "Book for the purpose of recording the business of the Church of Christ constituted by the Regular Baptists at Pigeon Creek signed by William Stark." The note of the organization follows: "Saturday, June 8, 1816, the Baptist Church of Jesus Christ known by the name of Pigeon Church, Warriek County, Indiana territory, was constituted by Brother John Weldon and Thomas Downs, presbytery, called for that purpose, whose names, numbers, and articles of faith and government are as follows: First, the Church chooses Samuel Bristow, Moderator, and Thomas Downs, Clerk for the meeting." There were fifteen charter members of the Pigeon Church; Mathew Rogers, John Harrison, Samuel Bristow, John Tenneson, Enoch Harrison, William Lamar, Nelly Rogers, Lavina Bristow, Sarah Powell, Patsy Harrison and Luey Lamar.

Like many other early religious organizations, the meetings of this group were held in the homes of the people and it was not until March 13, 1819, that some definite action was taken with respect to the building of a house of worship and the selecting of a site for such a building. There was apparently a difference of opinion as to where the church should be built, as might be expected, and any decision was postponed until there was more of a "Oneness of mind concerning the seat." In July of the same

year a committee of five was appointed to view three different places which had been suggested for the church site, or as it was called in the record book, the church seat.

On December 11, 1819, the church confirmed the original recommendation that the meeting house be built at Brother Gordon's. At the January meeting the committee on the building site made a report with reference to the acquisition of the land, and on February 12, 1820, Abraham Lincoln's eleventh birthday, by the way, the first plans for the church building were accepted.

However, it was not until September 9, of the same year, that the church decided to change the plans of the building. On March 10, 1821, a committee of five was appointed with final authority to agree upon a plan as to the form and size of the meeting house. It was decided the meeting house would be "30 by 26 feet, hewed logs, 8 feet in the under story and 6 feet above the joists." The committee was authorized to employ workmen to perform the said work.

By June 12, 1825, the meeting house was in need of repair and three trustees were appointed to attend to the business; Reuben Grigsby, William Barker, and Thomas Lincoln. It was not until June 7, 1823, that Thomas Lincoln was received into the Church by letter. On December 10 of that year three members of the church were appointed to "lay off the burying ground of the Pigeon Meeting House." In July, 1827, the church decided to have a brick chimney on the church and it was agreed that William Barker make the brick.

It is very likely that Thomas Lincoln's hesitancy to affiliate with the Pigeon Church, was because it was of a different faith than the church to which he had belonged in Kentucky. Nevertheless, the Regular or later United Baptist Church, as the Pigeon group called themselves, received Thomas Lincoln's letter from the Kentucky Church, which we have reason to believe was the Little Mount Separate Baptist Church.

On the same day that Thomas Lincoln affiliated by letter Sister Lincoln and Thomas Carter were received by experience. On April 8, 1826, the church records state: "Door opened for reception of members" and the fourth entry bears this inscription: "Received Sister Sally Lincoln by experience of grace." This was undoubtedly Abraham Lincoln's sister, as a church record list shows the name of Sally Lincoln as a member of the church, and then the name Lincoln crossed

out and the name Grigsby written above the name indicating that it was this Sally Lincoln that married Aaron Grigsby. On the same list there also appears the name of Thomas Lincoln and Sally Lincoln, his wife.

One may wonder why Abraham Lincoln did not affiliate with the Church at this time, but it would have been strange if he had joined, and the supposition is that he would not have been invited to join. There were practically no young people on the book of the Pigeon Creek Church. It was a list of adults. Church membership was too serious an affair to be publicly embraced by those who had not settled down in life. The marriage register of Spencer County, and the old church record book, clearly indicated that matrimony was almost a requisite for church membership. Less than four months after Sarah Lincoln, Abraham's sister, affiliated with the Pigeon Church she married Aaron Grigsby. Although it is apparent that Lincoln had plenty of opportunities to marry when he was in Spencer County, if the folklore of the people can be relied upon, the fact that he didn't marry is probably responsible more than any other one thing for his non-affiliation with the church. In other words, it would have been strange, indeed, if he had united with the Pigeon Church.

Thomas Lincoln, the father, became a very prominent member of the Pigeon Church. He was one of its trustees, he was appointed to interview members of the church who had not observed proper discipline, he served as moderator at some of its meetings, and subscribed to funds necessary for repairing and improving the church building.

Just at the close of his residence in Indiana there seemed to be some disagreement between the Grigsbys and the Lincolns, which apparently first found expression at the time of the death of Sarah Lincoln Grigsby. The difficulty between the families was satisfactorily adjusted, however. On February 13 we find the last entry of Thomas Lincoln's name in the church record book when he was appointed on a committee of five, including, H. Gunterman, R. Oskins, D. Turnham, and J. Oskins to decide a matter of church discipline. This, it may be observed, was just a few days before the Lincolns started on their trip to Illinois showing that up to the very last of the Lincoln residence in Indiana Thomas was an active and influential member of the church.

Note: See Lincoln Lore No. 84 for Biographical sketches of ministers who served the church.



Digitized by the Internet Archive
in 2014

https://archive.org/details/indianapigeoncrelinc_0

Abe Lincoln's Ghost Found in Old Pigeon Baptist Church at Rockport

Log Cabins and Relics by Hundreds Bring Back Days of Martyr's Youth

February—the birth month of the martyred Abraham Lincoln of Illinois. So Eddie Doherty, Chicago Sun writer, has visited Lincoln's birthplace in Kentucky, his boyhood home in Indiana, and the scenes of his young manhood in Illinois. In a series of articles, of which this is the third, Mr. Doherty retraces the Lincoln pilgrimage in terms of today and recounts the Lincoln legend.

Dear Abe Lincoln:

After writing you yesterday I was tempted to leave Evansville, Ind., in spite of the pot of coffee served at every meal, and visit those places in Illinois that hold you most in reverence.

But I decided to see Rockport, Ind., before I left. I didn't expect to see much. There might be a marker or a monument of some kind, but nothing else, I felt. You had used to walk to that little town every so often to borrow a book, or to return one. Seventeen miles each way. A 34-mile round trip to get a book. And another 34 miles to bring it back.

Nobody does that today, Abe. A friend comes into your home, sees a book he likes, and decides to read it. "They tell me this ain't so bad," he says. "Mind if I take it along? You'll get it back. I always say I have only one virtue. I do return books I borrow." Of course, you never see the book again. That guy wouldn't walk half a block to return a book. And to walk 68 miles? Abe, that would be not only fantastic, but impossible, even for me.

Recalls Ferry Service.

I wanted to see Rockport because there you built a flatboat for James Gentry—and on that flatboat you went down the Ohio into the Mississippi, and on to New Orleans.

I remembered, too, reading about your ferrying passengers across the Ohio, and working in a store in Rockport for something like 30 cents a day. A 12-hour day, or sometimes a 16-hour day. A six-day week. And you probably thought yourself well paid. Today a boy thinks he is lower than a slave if he gets 30 cents an hour and has to work more than eight hours a day or more than five days a week.

I was delightfully surprised to find a whole village of log houses in Rockport, Abe, and hundreds of relics that not only brought back your days in this vicinity, but made them actually new.

A brave new world it was, into which you walked on your quest for books, perhaps as new and brave and glamorous a world as any boy ever entered.

More, Wooden Shoes.

The inhabitants of Rockport were still wearing wooden shoes then. They made them there in the village, made them out of willow or apple wood. They buried the

wood until it was seasoned, so that it would not crack. And then, with crude tools, they shaped and hollowed out the shoes to fit the buyer's feet.

And they used courting rods. I had never seen them, Abe. I had never even heard of them. But Mrs. Curren Abshier, the caretaker of the 16 log houses, "authentically restored and furnished," which comprise the "Lincoln Pioneer Village" in Rockport's city park, explained their uses to me.

"Boys and girls in those days," she said, "had to stay at least six feet apart when they were in public. So naturally they carried these courting rods with them."

I wasn't allowed to take the rods into my hands and examine them. I could only look at them. They seemed to be hollow cane stalks or bamboo.

Private "Telephones."

"When a boy wanted to say something to a girl," Mrs. Abshier explained, "he put one end of the

courting rod to his lips and tried to get the other end as close to the girl's ear as possible. Sometimes, I suppose, the girl helped the boy to get the listening end of the rod exactly right.

"Then he whispered to the lass; and she, naturally, whispered back to him through her rod.

"Even in church the boys and girls used courting rods, for the boys sat on one side and the girls on the other."

Abe, did you ever carry one of those things? Was there some little wooden - shoed, pig - tailed, long-pantied, blue-eyed pioneer maiden who whispered to you through a hollow cane? And did she always keep at least six feet from your gangling frame?

The Old Pigeon Baptist Church is here in the village, a replica of the edifice you and your father helped to build. And somehow, despite the fact that it is a restoration, that there is a musty odor in the place, that dust lies on the crude

benches and spider webs hang most everywhere, there is reverence there, a feeling of being close to God—and a sensation of being closer to you than I experienced either in Hodgenville or Gentryville.

Imagines a Sermon.

I could see you, plainly, sitting on one of those benches, half awake and half asleep under the monotonous voice of some long-winded circuit rider, half heeding him, half engrossed in some yellow head across the aisle. And, so help me, I saw a courting rod sticking up through your knees.

There has been no attempt to restore the village as it was, or as it might have been. The log houses are situated to suit the convenience of the little plot of ground. Judge Pitcher's law office is quite close to the home once occupied by Sarah Grigsby, your sister. The church is a few steps away. So is the home of Azel Dorsey, the most luxurious house of that era.

The Dorsey place has two rooms on the first floor, with a wide passageway running through the length of the house to separate them. This passage was known, Mrs. Abshier said, as a dog-trot, or a breeze-way. Here the Dorseys dined, *al fresco*, on hot summer days.

Here is the home of Aunt Leptia Mackay who taught all the colored children of the community, and who fostered all the orphans in the countryside. Here is the market or barter house, and the home of Josiah Crawford, who once loaned Lincoln a Life of Washington. The book was spoiled by rain that leaked in through the roof of the shack on the Little Pigeon, and Lincoln, in great distress of mind, not only walked 17 miles to Rockport to tell Mr. Crawford of the



"DOWN THE RIVER to New Orleans. . . . How you must have labored on that boat, Abe! What wonder there must have been in you, thinking of New Orleans."

tragedy but insisted on working out his debt.

Replica of Lincoln Home.

Here is a replica of your home, the last home built in Indiana. I noted, especially, Abe, the stairway up to the attic where you slept. The stairway? Well, you know what I mean. The stout tree branches fastened into the side of the house, one above the other, on which you mounted to your rest. The rungs of a ladder, without the ladder.

And here is the museum, full of gadgets of all kinds, most of them made out of wood, like the Crawfords' roller washboard.

"I don't imagine this is the only roller washboard in existence," Mrs. Abshier said, "but every woman who comes here exclaims over this one and says she never saw any others. And thousands of visitors come here every year."

Most of the tools and implements used by these pioneers were made out of wood—ingeniously made. Abe, maybe, if we run out of metals, due to the demands of this war, we will go back to that wooden age again. If we do, I, for one, will not mind so much. I have seen what can be done with wood.

Model of Flatboat.

I visited the Gentry home, too, the "mansion," with its nice pine floor and ceiling, and its pictures of Gentrys hanging on the wall.

"That is Allen Gentry," Mrs.

Abshier said, pointing to one of the pictures. "He was 21 when he went with Abe down the river to New Orleans; Abe was only 17, but Allen's father had more confidence in Abe than he did in his own son. He wouldn't have let Allen go without Abe—but he might have let Abe go alone."

There is a model of the flatboat in the museum; or should I say there is the model of a flatboat that may resemble the one you built for old man Gentry? An imposing bit of carving.

How you must have labored on that boat, Abe! How you must have looked forward to taking it down the Father of Waters. What wonder there must have been in you, thinking of New Orleans!

I strolled down to the wide Ohio, after a time, and saw you loading your boat with pork and flour and corn meal and potatoes. I saw you shove off, at last, and wave your hand to the little group of wooden-shoed pioneers ashore. And I saw you, a few seconds later, standing in a slave-market in the beautiful city of the south, watching the sale of human beings.

What mighty consequences were

implanted in your mind and heart, Abe Lincoln, by the things you saw in that foul market!

Visits a Restaurant.

It was nearly noon, and I turned away from the river. I walked down Main street and saw a restaurant I liked. It was run by a family that seemed to be all female. The women who did the cooking—and who wandered out of the kitchen frequently to greet old friends and neighbors at some table—looked exactly like the girls who brought the dishes and took them away.

"Roast pork today," one of these said as I sat down, "boiled potatoes, succotash, carrots, green beans, hominy, fresh bread, rolls and salad."

It was excellent food, Abe, like mother used to cook.

"What will your pie be?" the girl asked when I had finished the meal. "We have apple, raisin, pineapple, custard, pumpkin, mince and rhubarb."

"Make it custard. And bring me a cup of coffee, please."

Abe, that pie was fresh from the oven, and the most delicious a man ever tasted. I couldn't help asking for a second piece.

"Surely," said the waitress. "And

would you like another cup of coffee?"

"You mean coffee isn't rationed here at all?"

"Rationed? Of course not. You can have all the coffee you want."

Going to Decatur.

Good night, Abe. Thanks for another great day. Tomorrow I'm going to Decatur, Ill. Remember what a fuss and stir there was when your dad decided that the black earth of Illinois was calling him with a call not to be resisted? Remember how you helped him make the wagon, and the wooden wheels? How long did it take you to get ready for the trip? And how long did it take to make the trip—not counting the time you spent in admiring the printing press you saw on the way, nor the time you spent in making up speeches and reciting them aloud?

I shall reach Decatur in a few hours, but I shall probably see nothing interesting along the way. I shall experience no great sense of adventure. And when I get there I'll simply hole up in a hotel room. I'll have neither the labor nor the fun of building me a house out of logs. You know, Abe, I envy you.

EDDIE DOHERTY.



Conservation Department Photo

Little Pigeon Baptist Church

Reconstruction Planned Building Where Father of Lincoln Once Worshipped Is to Be Restored

Complete reconstruction of Little Pigeon Church organized by pioneer Primitive Baptists, a group in which Thomas Lincoln held membership, is being planned by the church's small membership at Lincoln City, Ind.

A committee to interest the public in carrying on the traditions of the 132-year-old congregation is headed by Elder William A. Fleener, Elizabeth Gentry and Mabel Oskins, all of Lincoln City.

* * *

A handwritten original record bound in deerskin, turned over some time ago to the Spencer County Historical Society for permanent preservation, discloses the church was organized June 8, 1816. Thomas Lincoln became a member the following year and with his son, Abraham, and neighboring settlers helped build the first log house of worship, the record shows. A replica of the first church structure is located in Lincoln Pioneer Village at Rockport.

Now the dilapidated frame church building which replaced the log church is in such bad state of repair that it is impossible to remodel it, Pastor Fleener's committee says in an appeal for funds.

"For the purposes of history as as well as for the interest of the church and perpetuation of the congregation that was started when Thomas Lincoln and his family lived in Spencer County, it seems to be highly important that the church be maintained at the present site," reads the committee's public statement.

Little Pigeon Church is located in Lincoln State Park. It is near the grave of President Lincoln's mother, Nancy Hanks Lincoln, and his sister, Sarah Lincoln Grigsby, is buried in the church cemetery at the rear of the building.

* * *

"These and many other spiritual reasons seem to make it essential that the church of Lincoln's membership be preserved on the site," says the committee appeal.

The committee will hold services at the church February 12.

1942

Lincoln City, Indiana

Jan 30 1948

To Whom It May Concern:

The object of this letter is to inform you about the need of the Little Pigeon Church of Primitive Baptist located in the Lincoln Memorial Park near Lincoln City, Indiana.

This church was organized June 8, 1816. It is the church in which Thomas Lincoln, the father of Abraham Lincoln, held his membership and the records of the church make several references to his participation in the activities of the church. Sometime ago the original record of the church which was a handwritten record bound in deerskin was turned over to an institution for safe keeping. This is one step taken by the church to preserve the priceless treasures having to do with the life of Lincoln as a boy in and around Lincoln City.

The church building in which the Lincolns attended has long since gone down. A second church building was constructed and at present it is in very bad state of repair. It is so far gone that it is impossible to repair it or to remodel it and the present membership of the church is anxious to rebuild on the same site. For the purposes of history as well as for the interest of the church people it seems to be highly important that the church be maintained at the present site.

The membership of this church is not too large nor are they too well-to-do, but they are very ambitious to help carry on the tradition and history having to do with this important organization. Therefore, an appeal is being made to anyone and everyone who may be interested in seeing this purpose carried out. If it is within your power as an individual to make a donation to such a cause or if you are one with influence with an organization with a similar interest we invite and urge you to use your influence for any help, be it ever so small, that may be available for the rebuilding of the Little Pigeon Church.

Any such donation should be sent to the pastor of the church, Elder William A. Fleener, Lincoln City, Indiana.

Many historical spots are located around the church. The Lincoln Memorial Building, the cemetery in which the relatives of Lincoln are buried, the Nancy Hanks grave, and the site of the log cabin which has been marked. These and many others make it essential that the church of Lincoln's membership be preserved on the site.

Sincerely yours,

Finance

THE COMMITTEE

By

*Elder W. A. Fleener
Elizabeth Gentry
Mabel Oskink*

Lincoln City Ind. 2/23/48

Dr. Lewis A. Warren

Dear Dr.:

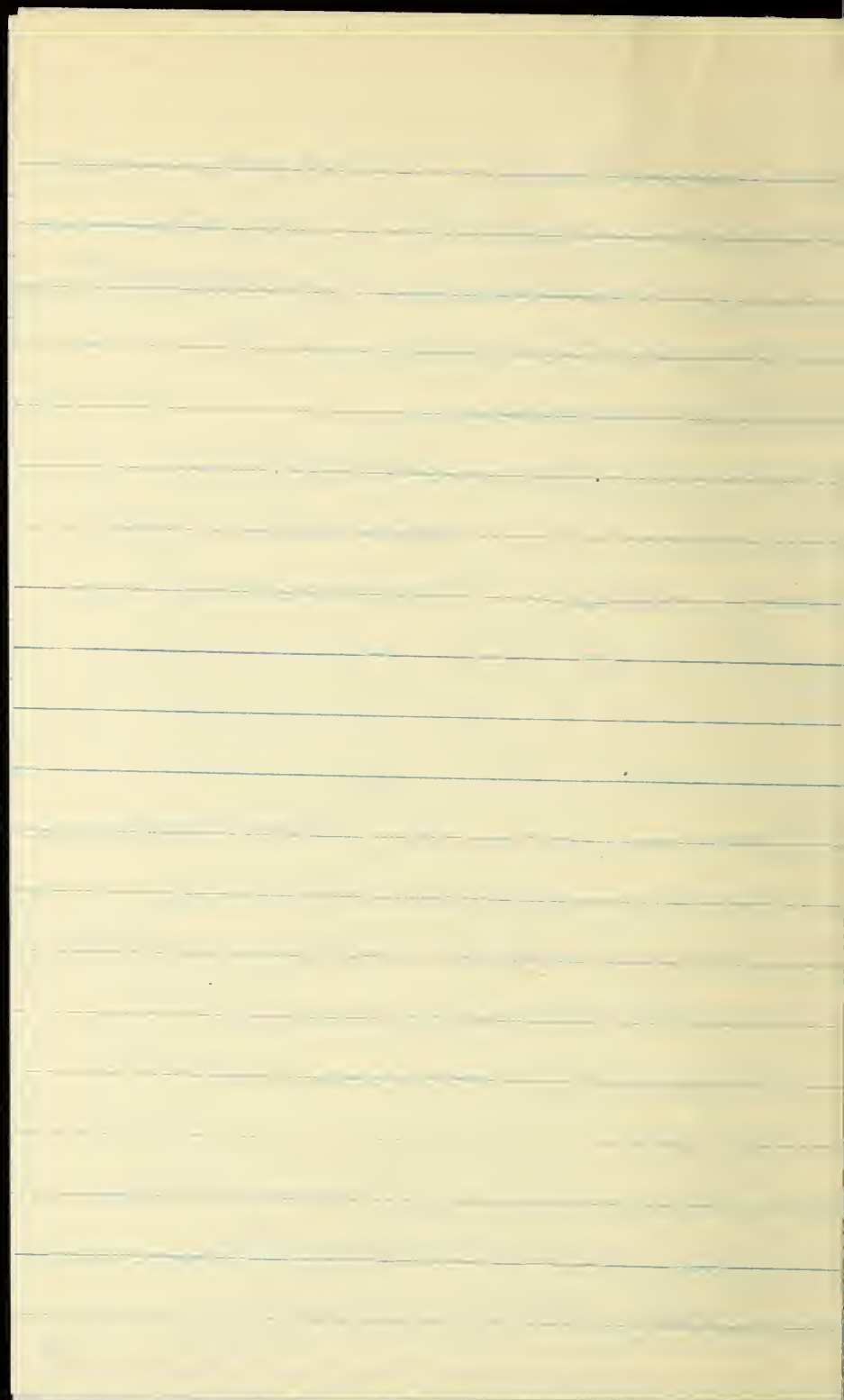
If I ~~mis~~take not you
visited The Lincoln Cabin
& made an interesting
talk to all. proud of
our home boy Abe Lincoln
We are building a new
church, & feel there are
plenty of folk that
want to see a nice
church in Lincoln
Park. which will
be to the honor of
Abe & the old settlers
that gave us this
involvement, which we
are so proud of
If you can help to



Kindle an interest
among people that
has the means to assist
we will be very
Thankful
we have enough
to build a house. But
my self & plenty of
others, would like
to see a basement
under the house
& as I am a builder
I am sure five
hundred dollars will
build a basement.

Your help is ask
of us.

Thanking you for
any good shown
I am yours truly
Elder W. A. Heenes



February 25, 1948

Elder William A. Fleener
Lincoln City, Indiana

Dear Mr. Fleener:

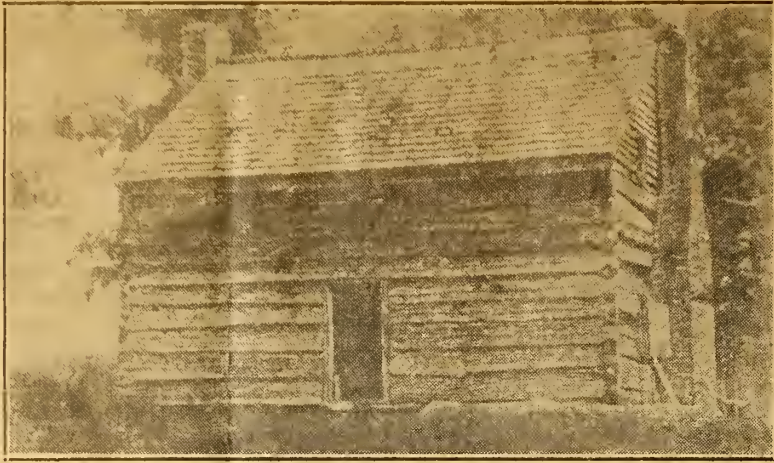
We have just received your letter and enclosure relative to the rebuilding of the Little Pigeon Church in Lincoln Memorial Park. It is a most worthy and commendable venture.

Dr. Warren is on a two months speaking itinerary, at present being on the Pacific coast. As soon as he returns to the office I will call his attention to your letter.

Very truly yours,

Margaret Moellering
Secretary to Dr. Warren

mm



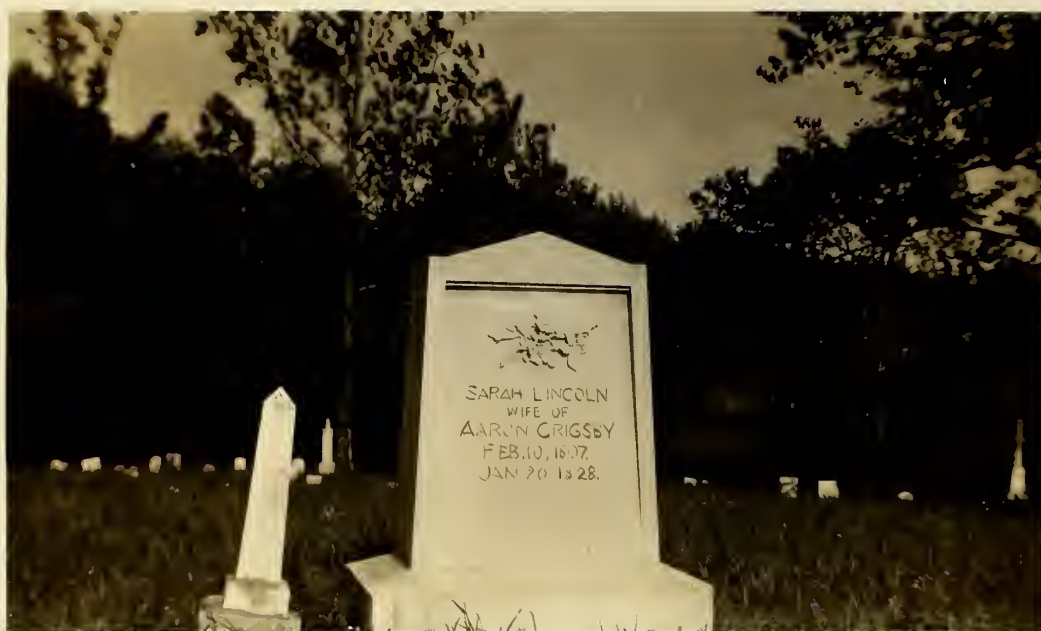
OLD PIGEON BAPTIST CHURCH

Photo obtained from Rev. Enos Kerr, of Benton, Ark., whose family have been members of this church for many years, and the authenticity of the likeness is unquestioned. The photo was made shortly before the structure was demolished. An additional chimney had been added since the Lincoln family worshiped there.

33

PIGEON CREEK CEMETERY

Lincoln's sister, Sarah, who married Aaron Grigsby, died in childbirth, Jan.20,1828. The larger stone erected in her memory, and the smaller one of her husband, are in the old graveyard near the comparatively new Little Pigeon Church.



24

LITTLE PIGEON BAPTIST CHURCH

.. This engraving shows the Baptist Church built by the settlers who lived near the Little Pigeon.

Barrett's Lincoln p.96



LITTLE PIGEON BAPTIST CHURCH,
Where the Lizards worshipped, in Spencer County

Barrett 96

MAP OF LITTLE PIGEON CREEK

This map shows Little Pigeon Creek
and the surrounding country. The star indicates
the site of the Lincoln home and the burial place
of Nancy Hanks Lincoln .

The copy for this map is joined with that
for no. of ^{this} ~~other~~ series.

INDIANA HOMESTEAD

The Lincoln family spent the first winter in a temporary "half-faced camp." Later this cabin was erected. The engraving is from Barrett's Lincoln, p.48, published in 1867.

